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INDIANS AT • WORK



JULY 15, 1936

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

• OFFICE • OF • INDIAN • AFFAIRS •
WASHINGTON, D. C.





I N D I A N S A T W O R K

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INDIAN BABY AND LAMB



Photograph by H. Armstrong Roberts



· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

· VOLUME III · · JULY 15, 1936 · · NUMBER 23 ·

The Oklahoma Indian General Welfare bill, signed by the President (see page 14), brings to legislative completion that program which the Indian Reorganization Act laid down in 1934. Two months ago, the Alaskan natives were brought fully within the Reorganization Act. The new legislative policy now embraces 282,000 Indians, or 85 per cent of all the Indians.

This has ended the announced effort of a half-year ago to wipe Indian reorganization from the statute books and force Indian administration back to the earlier system.

But let all Indians remember - these legislative victories are merely a beginning. They are a charter for action. They are a license to work. The actions, the work must go ahead now - next year - many years. Life is effort, for man in his capacity as man. For Indians, overcoming the accumulation of generations of handicap, life must be effort indeed. It can be happiness, too. Indeed, man

as man can be happy in no other way except through effort. That is our deepest law.

* * * * *

With July first the new appropriations go into effect. Among them is the appropriation for the Indian Arts and Crafts Board. That board will be organized within a few days of this writing.

Its work can reach as intimately to the heart of Indian life as the workings of the Reorganization Act can do. Arts and crafts are of the home. They are of the old as well as the young. They are play as well as economic work. They are of the community as well as of the individual. Of old, there was not a single Indian tribe which did not (for ceremonial use, for war-making use, for domestic use and for trade) practice strong, honest, beautiful crafts.

I went the other day from the Alaskan and Pacific Northwest section of the National Museum into a room with Chinese, Japanese and cosmopolitan arts and crafts exhibits. I realized with a rush of unexpected feeling: The stronger, the subtler beauty was in the Indian, not in the Japanese or Chinese exhibits.

For a lifetime, everything has worked to degrade, discourage, kill the Indian arts and crafts. There have been exceptions local and transitory, but they were few. Technics, traditions of powerful beauty, which thousands of years had formed (a wilderness of richness

among hundreds of tribes), have been wasted like those Jemez mountain forest lands which were described in the editorial of a fortnight ago.

But much has not yet died. Superb textile work, woodwork, pottery work, costume work, silver work, is yet being done. A chaotic and needlessly limited market absorbs one-twentieth part of what an organized market could absorb. Machine imitations drive the genuine crafts out of the trade. The "spread" between craftsman and ultimate buyer is fantastically large.

The Arts and Crafts Board has been created to meet this situation. Its legal powers are very wide. It will administer a trademark of genuineness. It can grade as to quality. It is authorized to conduct researches into technics. It can experiment in the teaching of arts and crafts. It can explore marketing possibilities, and it can serve as a management corporation for groups of Indian craftsmen, for local traders or for merchandising outlets in the great cities or in Europe. Its fund for its own direct operations is a modest one (\$45,000 a year), but the loan funds under the Reorganization Act will supply to the tribes ample capital for the development of their production and their marketing operations alike.

Here is a new line of hope for Indians. It points toward that "joyful work and blameless peace", which was the dream of William Morris, the master craftsman.

* * * * *

Once more, the drought. It is a heavy, heavy blow for the many tribes which have been reestablishing, or newly establishing, their cattle industries. From drought to flood, from flood to drought. Is it man-made, or made by cosmical forces in the sun? In any event, meeting the situation is man's task. What readjustments of basic economy in a third of the United States are called for? Apparently it is true that the Plains area as a whole has for centuries - thousands of years - existed just a few degrees above the line of safety in the matter of water supply. Safe, in terms of grass, unsafe, in terms of overgrazed range and of large ploughed-up areas. Safe for ploughed land too, if it is intensively used under small or big irrigation works. The soil and water conservation program in its widest reach, coupled with planned land use and due attention to supplemental industries not dependent on herbage, probably contain the sufficient answer. INDIANS AT WORK would welcome and would award a prize for the best 1000-word discussion by a Plains or Rocky Mountain State Indian, of the challenge of recurrent drought. The prize will be fifteen dollars and the judges will be Ward Shepard of Harvard University, Robert Marshall of the Indian Office and Hugh L. Bennett of the Soil Conservation Service.

JOHN COLLIER

Commissioner of Indian Affairs.

LEGISLATION

Two important bills affecting a large Indian population have been enacted during the Seventy-fourth Congress. The bill promotes the general welfare of the Indians of the State of Oklahoma and extends seven sections of the Indian Reorganization Act to Alaska. These sections, plus the five sections which were applied to Alaska by the Act itself, complete the extension of the Indian Reorganization Act to Alaska in every important and appropriate respect.

Three important bills which failed enactment were: The Navajo Boundary Bill - a large allotted area on the Navajo Reservation in New Mexico has resulted in extensive "checkerboarding" of Indian-owned lands. This has resulted in the Navajos largely losing control of the sheep units to white cattle companies. Dire poverty and distress in this area. The Boundary Bill authorizes the fixing of the exterior boundary of the reservation and the purchase of white-owned lands within this boundary with the Navajos' own money.

Indian Claims Commission - A measure creating a special commission to investigate all outstanding tribal claims against the Government and bring about settlements in a comparatively short period. Aim of legislation is to (1) render justice to Indian claims where due; (2) eliminate whole claims question from Indian Affairs by sifting good from bad claims, shortening up period of adjudication, and getting Indians to put their minds on the business of making their living instead of living in great expectation of wealth.

The Bill #S793, which amends the 1928 California jurisdictional bill was vetoed by the President. The minor legislation will be discussed in an early issue of INDIANS AT WORK.

BASKET DANCE



THE DANCE OF THE SPROUTING CORN

By D. H. Lawrence

Roughly the low, square, mud pie houses make a wide street where all is naked earth save a doorway or a window with a pale blue sash. And there, in the dry, oblong aridity, there tosses a small forest that is alive; and thud - thud - thud goes the drum, and the deep sound of men singing is like the deep sighing of the wind, in the depths of a wood.

This is the dance of the sprouting corn, and everybody holds a little, beating branch of green pine. Thud - thud - thud - thud! goes the drum, heavily, the men hop and hop and hop, sway, sway, sway, sway go the little branches of green pine. It tosses like a little forest, and the deep sound of men's singing is like the booming and tearing of a wind deep inside a forest. They are dancing the Spring Corn Dance.

This is the Wednesday after Easter, after Christ Risen and the corn germinated. They dance on Monday and on Tuesday. Wednesday is the third and last dance of this green resurrection.

Bit by bit you take it in. You cannot get a whole impression, save of some sort of wood tossing, a little forest of trees in motion, with gleaming black hair and gold ruddy breasts that somehow do not destroy the illusion of forest.

When you look at the women, you forget the men. The bare-armed, bare-legged, barefoot women with streaming hair and lofty green tiaras, impassive, downward-looking faces, twigs swaying outwards from subtle, rhythmic wrists; women clad in the black, prehistoric short gown fastened over one shoulder, leaving the other shoulder bare, and showing at the arm place a bit of pink or white undershirt; belted also round the waist with a woven woolen sash, scarlet and green on the handwoven black cassock. The noble, slightly submissive bending of the tiaraed head. The subtle measure of the bare, breathing, bird-like feet, that are flat, and seem to cleave to earth softly, and softly lift away. The continuous outward swaying of the pine sprays.

But when you look at the men, you forget the women. The men are naked to the waist, and ruddy golden, and in the rhythmic, hopping leap of the dance their breasts shake downwards, as the strong, heavy body comes down, down, down, down, in the downward plunge of the dance. The black hair streams loose and living down their backs, the black brows are level, the black eyes look out unchanging from under the silky lashes. They are handsome, and absorbed with a deep rhythmic absorption, which still leaves them awake and aware. Down, down, down they drop, on the heavy, ceaseless leap of the dance, and the great necklaces of shell cores spring on the naked breasts, the neck shell flaps up and down, the short white kilt of woven stuff, with the heavy woolen embroidery,

green and red and black, opens and shuts slightly to the strong lifting of the knees; the heavy whitish cords that hang from the kilt band at the side sway and coil forever down the side of the right leg, down to the ankle, the bells on the red woven garters under the knees ripple without end, and the feet, in buckskin boots furred round the ankle with a beautiful band of skunk fur, black with a white tip, come down with a lovely, heavy, soft precision, first one, then the other, dropping always plumb to earth. Slightly bending forward, a black gourd rattle in the right hand, a small green bough in the left, the dancer dances the eternal drooping leap, that brings his life down, down, down, down from the mind, down from the broad, beautiful, shaking breast, down to the powerful pivot of the knees, then to the ankles, and plunges deep from the ball of the foot into the earth, towards the earth's red center, where these men belong, as is signified by the red earth with which they are smeared.

And meanwhile, the shell cores from the Pacific sway up and down, ceaselessly, on their breasts. Mindless, without effort, under the hot sun, unceasing, yet never perspiring nor even breathing heavily, they dance on and on. Mindless, yet still listening, observing. They hear the deep surging singing of the bunch of old men, like a great wind soughing. They hear the cries and yells of the man waving his bough by the drum. They catch the word of the song, and at a moment, shudder the black rattles, wheel and the line breaks, women from men, they thread across to a new formation. And as the men wheel round, their black hair gleams and shakes, and the long fox skin sways, like a tail.

Suddenly the solitary man pounding the drum swings his drum round, and begins to pound on the other end, on a higher note, pang - pang - pang! instead of the previous brumm! brumm! brumm! of the bass note. The watchful man next the drummer yells and waves lightly, dancing on bird feet. The Koshare make strange, eloquent gestures to the sky.

And again the gleaming bronze and dark men dancing in the rows shudder their rattles, break the rhythm, change into a queer, beautiful two step, the long lines suddenly curl into rings, four rings of dancers, the leaping, gleaming seeming men between the solid, subtle, submissive blackness of the women who are crowned with emerald green tiaras, all going subtly round in rings. Then slowly they change again, and form a star. Then again, unmingling, they come back into rows.

And then, after some forty minutes, the drum stops. Slowly the dancers file into one line, woman behind man, and move away, threading towards their kiva, with no sound but the tinkle of knee bells in the silence.

But at the same moment the thud of an unseen drum, from beyond, the soughing of deep song approaching from the unseen. It is the other half, the other half of the tribe coming to continue the dance. They appear round the kiva - one Koshare and one dancer leading the rows, the old men all abreast, singing already in a great strong burst.

So, from ten o'clock in the morning till about four in the afternoon, first one-half then the other. Till at last, as the day wanes, the two halves meet, and the two singings like two great winds surge one past the other, and the thicket of the dance becomes a real forest. It is the close of the third day. Afterwards, the men and women crowd on the roofs of the two low round towers, the kivas, while the Koshare run round jesting and miming, and taking big offerings from the women, loaves of bread and cakes of blue maize meal. Women come carrying big baskets of bread and guayava, on two hands, an offering.


And the mystery of germination, not procreation, but putting forth, resurrection, life springing up within the seed, is accomplished. The sky has its fire, its waters, its stars, its wandering electricity, its winds, its fingers of cold. The earth has its reddened body, its invisible hot heart, its inner waters and many juices and unaccountable stuffs. Between them all, the little seed and also man, like a seed that is busy and aware. And from the heights and from the depths man, the caller, calls; man the knower, brings down the influences and brings up the influences, with his knowledge; man, so vulnerable, so subject, and yet even in his vulnerability and subjection, a master, commands the invisible influences and is obeyed.

Commands in that song, in that rhythmic energy of dance, in that still submissive mockery of the Koshare. And he accomplishes his end, as master. He partakes in the springing of the corn, in the rising and budding and earing of the corn. And when he eats his bread, at last, he recovers all he once sent forth, and partakes again of the energies he called to the corn, from out of the wide universe. Reprinted from Mornings in Mexico.

• LAGUNA - CORN - GRINDING - SONG •

• SONG BY TZE-WA-CA-DO WETZA (FLOATING CLOUD) •

• 1928 •



Di so hē eh eh si la-ka
Lo di yo la ra lo ni,
El lo da ka lo ra ri.
La-ka, la-ka la-a-ka.
Do oi rai ko yon rai,



Oi ra lo ai ba ri.
Ak ha do de a bokaya ka!
El la ra lo - o ka ri.
La ka la ka la-a ka!

Free translation:

Away in the distance is everything that is beautiful
That will come to the Indian, if he sings about it.
And prays it to come.

EAGLE DANCE



OTTAWAS IN MANISTEE NATIONAL FOREST

By Harry W. Armstrong

Supervisor, N. Y. A. Project, Manistee, Michigan

Manistee, Michigan is located in what was once the heart of the logging and lumbering industry and at the edge of the Manistee National Forest. Of the great stretches of towering pine, very little remains and acres of blackened stumps bear witness to the thoughtless greed of the white man. The second growth timber, however, covers the greater part of Manistee County and harbors deer and small ground game, with an occasional black bear. There are also about eighty Ottawa Indians remaining in the County. The rest have gone with the pine.

Last autumn it was decided to change the usual Fourth of July celebration here to the "Manistee National Forest Festival", to commemorate the old boom days of the logging and lumbering epoch, and to show the public what the Government is doing to bring back the great Michigan Forests. As a leading feature of this Festival the writer was asked to recreate a typical Ottawa Indian Village of the period between 1865 and 1875.

This was made a Government Project, and has been under construction employing both white and Indian youths of Manistee County. The village will function for four days during the duration of the Festival. It will be occupied by about sixty Ottawas ranging in age from a few months to old Kije-go-nesi, aged seventy-six. We have built fourteen large wigwams and a trading post, to sell articles made by the Indians, such as baskets, moccasins, beadwork, bows and arrows and so forth. These are to be sold without profit to any but the makers thereof. The village is located on a beautiful stretch of woods near the Manistee River and a quarter mile from Lake Michigan. Every effort has been made to show the present generation a typical Ottawa community of seventy years ago.

It was first necessary to contact the Indians, beginning last fall. The old idea of the tribal council, when one party made their argument the first day and was not answered until the next day, still lingers. I have been on very good terms with the local Indians for the past three years, and they have confidence in me, for three reasons. I have a diluted strain of Mohawk blood, I have never lied, and have never broken a promise to them.

During the fall and winter I visited the camps quite a bit and managed to get one of the girls to make some very lovely beaded moccasins. Also, old Kije-go-nesi confided to me that he could make old time Ottawa bows and I got him to make some. These were promptly sold and the Indians were delighted. I dropped casual words about the Indian village next summer and let them talk it over among themselves. They did, at length and much.

By Christmas time they were ready for a definite proposition and it was accepted. After the project got into action the Indians began to get really enthusiastic. I had several Ottawa girls on my crew and they passed the word along. Almost every day some of the tribe dropped in at the project. They began to make suggestions and have ideas themselves and now the whole crowd is agog with interest. Some of them are making their own costumes and head-dresses. To date, I have distributed 75,000 beads, so we will be very fine.

We have tried very hard for historical accuracy, but naturally there are some details wherein we must just do the best we can with the material available. For example, the wigwams. They are constructed of salvage Government winter tent tops, which come in yard squares. These are cut irregularly and laced together with whang. The whole is then painted in varying shades of brown to give the effect of different tan of skins. The clan and totemic symbols and the ideographs of the family names are then painted on in bright colors. The effect is surprisingly like tanned hides.

I tried to have the Indians do as much of the symbolic painting as possible. My own profession is that of an artist, so I kept hands off. I wanted these paintings to be strictly Indian and not white Indian. There were some amusing incidents. For example the wife of one Indian is named Rose, so I wanted a rose painted on the wigwam. Follows the story:

"Memengwa, ondass!" Memengwa, a pretty young girl of 18, obediently dropped her sewing and trotted up. I gave her a piece of chalk and said, "Memengwa, draw a rose, right here, so big!" Memengwa looked at me in utter horror, "I can't draw no rose, me!" "Yes you can, go ahead, draw it, now!"

I departed leaving Memengwa, a bronze statue of despair. Returning in a few minutes, I found her standing there and no rose. "Harry, I can't draw no rose!" "Memengwa, you can draw a rose and you are going to stand there until you do!" Fifteen minutes later the rose is beautifully drawn, and exactly what I wanted. Memengwa looked at me with great anxiety. I exalted her to the skies, called her my pretty butterfly and she beamed. The next day her whole family came to see the rose.

Ke-way-ge-wan is to be chief of the village and he is taking it very seriously. He is a portly, dignified man, about 55 years old and has a strong dramatic sense. There will be no doubt as to who is chief. Almost daily he wheedles more beads out of me, "because the chief, he's got to look good." He will!

* * * * *

INTER-TRIBAL INDIAN CEREMONIAL ASSOCIATION

We are indebted to the Inter-Tribal Indian Ceremonial Association of Gallup, New Mexico for the five photographs which appear on pages 22, 25, 38, 41 and 43. On August 26th, 27th and 28th, the last Wednesday, Thursday and Friday in the month, Gallup, New Mexico, will present its fifteenth annual Inter-Tribal Indian Ceremonial.

YEI-BA-CHAI

By F. L. Newcomb

Drums in the night!

Not the martial cadence
That accompanies marching feet
That youthful dancers greet
In the halls of light.

Drums in the night!

Never heard in cities,
Where noise and strife belong.
Nor on crowded street or highway
Where march the restless throng
A healing rite.

Drums in the night!

The pulse of things eternal
Of life - of death - of birth;
The quiet steady heartbeat,
Of this - our Mother Earth --
A healing rite.

Drums in the night!

In soft and peaceful rhythm,
The message of the drum!
A gracious promise given
That night after night will come
The morning light.

Reprinted from Southwest Tourist News.



YEI-BA-CHAI DANCER

OKLAHOMA INDIAN WELFARE ACT

The Thomas-Rogers Oklahoma Indian Welfare Act became law on June 26, 1936, when the President approved the measure. Under the terms of this act the Indians of Oklahoma become eligible to share in the program of self-government, corporate organization, credit and land purchase which was enacted into law for the Indians of other states on June 18, 1934, and which has only recently been extended to the Indians and Eskimos of Alaska.

The Indians of Oklahoma were excluded, two years ago, from those provisions of the Wheeler-Howard Act, or Indian Reorganization Act, dealing with tribal organization and the protection of Indian landholdings. Unable to secure tribal charters under that act, the Oklahoma Indians have been unable to share in the three and one-half million dollar revolving credit fund which Congress appropriated for loans to incorporated tribes. At the same time the Oklahoma Indians were excluded from participation in the Administration's program of land purchases for landless Indians. The Department of the Interior took the view that such appropriations should be used only where continued Indian ownership of the land so acquired could be assured.

Since Oklahoma was excluded from the provisions of the Indian Reorganization Act prohibiting sale of Indian lands to non-Indians, no land purchases were made in Oklahoma. With the passage of the Oklahoma Indian Welfare Act, Oklahoma Indians may participate on an equal basis with the Indians of other states in the land purchase program of the Administration.

The new law provides that the various Indian tribes of Oklahoma may adopt constitutions and receive charters of incorporation guaranteeing them all rights and privileges of tribes organizing under the general Indian Reorganization Act. Among these rights and privileges are: The right to engage in business, to administer tribal property, to elect officers and to manage local reservation affairs.

The new law also provides for the organization of Indians into voluntary cooperative associations for purposes of credit administration production, marketing, consumers' protection, or land management. Congress is authorized to appropriate two million dollars for loans to such associations.

The Osage Tribe, wealthiest of all Indian tribes, by reason of its tribal oil holdings, is excluded from the scope of the new law. The act applies to more than 100,000 Indians of 27 tribes now located in Oklahoma, including, among others, the Cherokee, Chickasaw, Choctaw, Creek, Seminole, Cheyenne, Arapaho, Apache, Comanche, Kiowa, Pawnee, Shawnee, Quapaw, Kickapoo and Potawatomi.

The Commissioner of Indian Affairs, John Collier, commenting upon the new law, declared:

"The enactment of this law, extending the advantages of the Indian Reorganization Act to the tribes of Oklahoma, is a heartening vindication of the objectives towards which this Administration has been moving in the field of Indian affairs. After two years of unsparing discussion the measure was passed without a dissenting voice in either House and with the almost unanimous backing of the Indians concerned.

"Under the terms of this act it will be possible for the Indians of Oklahoma to put an end to the wastage of their assets, which has resulted in the loss of more than nine-tenths of their lands during the last 40 years and has reduced more than 50,000 of their number to landlessness and abject poverty.

"To the limited extent that our appropriations permit, land will be purchased for these landless Indians and held subject to restrictions which prevent its sale, mortgage or taxation.

"Under the terms of this act it will be possible for the Indians of Oklahoma to organize either on a cooperative or on a tribal basis, for the improvement of their economic conditions.

"This act marks the end of an era of discrimination against the Indians of Oklahoma. I am confident that, given a fair chance, the Indians of that state will make rapid progress in the conquest of poverty and disease and the rebuilding of their tribal assets and will eventually contribute much that is valuable to American life.

"To Senator Thomas and Congressman Rogers of Oklahoma, Chairmen of the Indian Affairs Committees, go the thanks of Indians and friends of the Indian throughout the country. These men have patiently endeavored to meet the diverse needs of Indian tribes having different backgrounds and problems. They have persistently fought off the attacks of selfish interests that wished to use this bill as a vehicle for the enactment of special riders subserving private interests. Senator Thomas and Congressman Rogers kept fighting for this measure despite many discouragements until almost the last hours of the session. What they achieved will be a permanent record of their interest in Indian welfare."

COVER DESIGN

The design which appears on the cover page of this issue of INDIANS AT WORK was submitted for use in the magazine by Miss Marcelina Lupee, an eighth grade student at the Zuni Day School in New Mexico. This sketch is an arrangement of a Zuni pottery design in which the Zuni Bird is the most prominent feature.



CEREMONIES OF THE FLATHEAD TRIBES

The only native ceremonies of the several Flathead Tribes that are open to the public are the so-called Camas Dance of the Selish and Pend d'Oreille, and the Blacktail Deer Dance of the Kootenai. These ceremonies are similar in character and purpose and are held at the beginning of the New Year during the first few days of January. The antecedents of these observations can be found in aboriginal dances, the purpose of which was to promote the future health and prosperity of the tribe. During this early period the ceremonies might be held at any time of the year but through the influence of the first missionaries, the Indians came to hold them at New Year's time.

This ceremony is given indoors at the home of some individual and is attended by men, women and children. The participants are clothed in deer-skin costumes which are attractively beaded and decorated in the aboriginal style. The spectators seat themselves around the sides of the room while the dancers perform in the center. The movement of the dance is simple; the performers forming a circle and then moving about the center of the room with a kind of hopping step. There are no musical instruments used, the only accompaniment being songs started by individuals in which the spectators join. The dancing continues until midnight, or later, at which time food is served.

Among the Pend d'Oreille and Selish the ceremony is given four nights while the Kootenai dance for seven days and nights. The latter Indians, in addition, hold a ritual in which the chief prays for an abundant supply of meats, roots and berries during the coming year.

THE BLACKFEET MEDICINE LODGE CEREMONY

By Kathleen Higgins - E.C.W. Nurse



There is a custom among the Blackfeet Indians called the "Medicine Lodge." The name is self-explanatory as the lodge is built in honor of the Sun God to bring good medicine to anyone who is ill. No one knows how long this custom has prevailed among the Blackfeet but they were sun worshippers as most primitive people and the medicine lodge could have been handed down for many hundreds of years.

There is quite a responsibility in connection with the medicine lodge, and also very much of an honor to the woman who is chosen. I will try to explain it as the old Blackfeet Indians interpret the ceremony. If there is a member of a family who is dangerously ill and all other Indian medicine has failed, they decide upon a woman whom they know or have heard about to intercede with the sun to heal the sick one. She must be virtuous, pure and saintly. They go to her in a body, that is, all the adult members of the family, and ask her if she will do this great service for them. If the woman of their choice feels that she is capable, she will consent, if not she will have to find someone who is.

After the medicine woman is found, she begins her fast and goes into seclusion where she is unable to see the sun, only going out-of-doors after the sun goes down and before it arises. She fasts for six or eight days while the trees are being cut down and prepared for the building of the medicine lodge. She breaks her fast at the end of this period with a few pieces of dried tongue, which is usually kept on hand for this occasion.

The "Medicine Lodge" is built by the adult members of the tribe in a circle to represent the sun and poles are tied from the tall pole in the center to the trees that form the wall of the circle to represent the healing rays of the sun. A small shelter is built near the wall for the medicine woman, in which she prays to the sun to heal the sick one. The day the medicine woman breaks her fast and comes out into the sunlight to receive its blessing, the rest of the tribe gathers around and hold their dances for the enjoyment of the sun. This occasion also provides an opportunity for the men and women of the tribe to confess their sins and receive its blessing.

The most responsible part of the ceremony is, if the medicine woman meets with the approval of the sun, the sick person will recover; if not he will die. In olden days when the latter occurred the medicine woman had to go into hiding until the anger of the tribe had subsided. Of course, at the present time, most of the Blackfeet do not believe in it any more. The "Medicine Lodge" is erected once a year during their Fourth of July celebration and I doubt if most of the younger Indians understand the significance of it.

* * * * *

THE FIRE DANCE

(From Toadlena Boarding School Weekly Report)
Navajo Agency

Thursday night, December 26, there was a fire dance about two miles from Toadlena. It was sponsored by Yellow Mustache. Close to a thousand people were inside the big cedar branch corral. A touch of the white man's customs showed in the food stands found without. Inside the corral the people seemed like one big family. Around small fires, close to the edge of the corral, they huddled in their blankets. Some replenished the fire; others prepared mutton or refilled the coffee pot. All were prepared to watch the dances until dawn.

Around the big center fire the medicine men and singers danced. The medicine man who led them each time swung a bull roarer through the air. They danced and sang before the fire. Then the singers seated themselves on the west side and sang for the special dances. This was repeated many times during the night, but each dance brought new medicine men, singers, and dances, or the same dancers did a different dance.

Toadlena has the unusual - a medicine woman. She is the only real medicine woman in this part of the reservation. She took part in many of the songs and danced around the fire. Among the special dances given were the fire dance; making an animal come out of a cedar covered jar, making yucca grow and bloom, and the bear dance. The hunter and his wife portrayed an old Navajo legend.

ORIGIN OF THE MUD DANCE

As Told By Sam Akeah to Paul R. Franke

Many many moons have passed since the reign of the Great Chief Long Hair. At the pueblo which today is known as the Aztec Ruins, Chief Long Hair had scalped many chiefs from the surrounding country. As time passed different ones came from far and near to seek the scalp of this great Chief Long Hair.

A certain old man from the west of the Aztec wished to have the scalp of Chief Long Hair. Now this old man, Old Man White Tail Feather, was a warrior in his younger days, and being old now was unable to fight, and offered his daughters to any young warrior who would bring to him the scalp of the Great Chief Long Hair.

When the people got together to plan war against the Great Chief Long Hair, the Old Lady Knife, who lived on the Hard Knife Mountains, heard about the daughters of the Chief White Tail Feather, so she called her grandsons to her and told them that she had medicine which they could partake of and which would enable them to get the scalp of the Great Chief Long Hair easily. The old woman started with her grandsons and carrying a big basket over her shoulder, she and her grandsons arrived just as the people were preparing for an attack on the Pueblo of Aztec.

She then prepared the medicine and when the young men had received this they gave a demonstration of how each one would scalp the Great Chief Long Hair, and this demonstration is what is now called the "Mud Dance."

After the war the young men brought the scalps before the Old Man White Tail Feather, but alas, there was not the scalp of Chief Long Hair among them. Just at this moment two old men came before Old Man White Tail Feather. They were the God of the Bear and the God of the Snake in disguise and they presented the old man with the scalp of the Great Chief Long Hair. This did not please the Old Man White Tail Feather, for they were old men and he refused to give them his daughters. He told his daughters that instantly they should attend the scalp dance and there choose whomever they wished for a husband.

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"JULY TIME"

By Harvey K. Meyer - Superintendent of Colville Agency, Washington

From a few days before the Fourth of July each year until the tenth of the Independence Day month, the Nez Perce Indians and their friends from the other bands within the Colville Reservation enjoy "July Time."

When Chief Joseph's band of Nez Perce were brought into the Colville Indian Reservation from the Indian territory in 1885, where they had been prisoners of war, they camped in a location that is now within the town site of Nespelem, Washington, and for a number of years past they returned with their children and grandchildren to the same spot that had become almost sacred to them. With an increased population in Nespelem demanding the utilization of space for building purposes the area for camping became so restricted that in 1934 a new camp site was set out near the agency some two miles from the traditional camp ground.

Tepees specially decorated and preserved are erected in an approved circle and camp life is enjoyed, but it is not unusual to have the family range transported to the camp for use; the family car parked just outside the tepee, and other modern home conveniences that have also become necessities in the Indian home are in evidence during the ten days in camp.

A feast for all is enjoyed near the noon hour on July 4th, after which a parade on horseback is solemnly carried out with the route of the parade around the inner circle of the regularly placed tepees. At this time the finest of Indian buckskin work and other handicraft is displayed in costumes, horse trappings and on home-made Indian saddles used by the women and girls. Often the entire prized possession of Indian work is brought to the camp to be displayed there. The parade is solemnly carried out in honor of the memory of those whom death claimed during the year and eulogies are pronounced by the old men of the tribe.

Later in the day a war dance is usually conducted for the entertainment of the Indian and white visitors. On other days of the "July Time" there is visiting, friends from other reservations are entertained, war and other dancing is enjoyed and the traditional "stick game" is usually an all night pastime.

At this year's annual event there will be honored the memory of Yellow Wolf (Hemene Mox Mox), the last of Chief Joseph's warriors who came to Nespelem in 1885 and who passed away during the year.

ZUNI HARVEST DANCE



Mullarky Photo

GREEN CORN FEAST

By James and Amanda Bearskin - Seneca Indians

Chilocco School, Oklahoma.

The Senecas and Cayugas hold their annual Green Corn Feast at Bassett Grove which is located eight miles northeast of Grove, Oklahoma and two miles southeast of Turkeyford, Oklahoma.

This feast has received its name from the abundance of green corn that is used in preparing food for the tribesmen and is held during the middle of August when the corn is ready to eat as roasting ears.

The camping date which is usually on Sunday in mid-August is set by the Chief and his council. When the camping date has been set, the tribesmen gather their crops of green vegetables and other food stuffs which they wish to bring because this ceremonial custom usually lasts for a week.

Sunday is camping day for the families of the tribes; the next day the ceremony begins. Monday morning all people of the tribes bring offerings of vegetables and fruit and put them in a place which has been fixed for this purpose. The people bringing these offerings show in the material way their thanksgiving to God for His blessings on them.

When these offerings have ceased coming, the tribes' spokesman gives a prayer of thanksgiving. During this prayer, the spokesman burns Indian tobacco which they believe carries the prayer to the Great Spirit in the smoke. After the prayer, the spokesman announces the four new officials for the peach seed game. There are eight officials in all - however, just four new ones are appointed each year. After the officials have been made known, the naming of the children is next.

The spokesman has been told the name which has been chosen for each child and he in turn makes it known to the people. A man in the center of the stomp ground is known as the singer. When he begins to sing, the child, if it is a boy, is either carried or led around the singer; but if the child is a girl, the spokesman only speaks to her. The children are then returned to their parents. When all children have been named, the pothangers or servers divide all of the things that have been brought to the grounds and pass them out to the people.

Monday night the clans are separated; that is, each person belonging to a clan goes to his respective side. These clans have names of animals. All animals which live in the cold northern regions belong on the north side, therefore, the people belonging to these clans stay on the north side of the stomp

ground. The south side is similar - the animals which live in the warm south stay on the south side and the people belonging to these clans stay on the south side of the stomp ground. The dancing then starts; the north and south sides dance separately until twelve o'clock.

Tuesday morning early two of the officials from each side (north and south) who are to conduct the peach seed game start out and go from tent to tent taking up bets for the game. These bets are of clothing and other articles which they may wish to bet. They play this game in good humor to show that they are happy that they have lived to attend this feast. When the bets have been matched by the north and south the game is started. This game usually lasts two or three days, but has been known to last for a week or longer. The peach seed game gets its name from the seeds which are used. To play this game, one must have a wooden pan and six peach seeds which are black on one side to appear as if burned; the other side is left the natural color of the seed.

One player is chosen from each side to start the game; they sit face to face with the wooden pan between them. They take turns in shaking it. When the person shakes the pan and all the seeds turn either black or brown side up, this means that this person has made five points, and if all seeds excepting one have turned up either black or brown, the person has made one point.

Beans are used as tallies and the total number of beans used is one hundred and fifty. Each person is staked with five beans and if he loses these, he is then put out of the game and another player is chosen in his place. The players are chosen by the officials which are known as pointers. There are two pointers and two stakeholders for each side, totaling eight in all.

The people stop playing long enough to eat, then resume playing until four o'clock. At night the clans dance separately for a while; later all join in a general stomp dance until two o'clock. If the peach seed game has not been won then on Wednesday the playing is resumed all day and dancing at night is continued the same as on Tuesday. Thursday is usually when the game is won and the bets are handed out to the happy winners. That night they dance as usual except that the clans are not separated.

Friday is the so-called war dance, but in nature it is the sun dance. Dancing is begun at sunrise and ends at sunset. During the dance, offerings of food are given to the dancers and singers at intervals. The dancers start from the east side of the grounds and come west, making a circle around the stomp ground and enter at the east entrance of the stomp grounds. Just before sunset, they leave by the west entrance and go out of sight. When the sun goes down and the dancing has ceased, the food stuffs that have been given them during the day is divided, each dancer takes his part to his camp.

On Saturday an Indian foot ball game is played in which the men and women play against each other. They then dance all night. Sunday everyone has left, or will leave for their respective dwellings or homes. This feast is held in order to give Thanksgiving to God for His blessings, rain and sun which make the vegetables and other crops grow in abundance for their winter needs.

PUEBLO BUFFALO DANCE



Photo by Frashers, Inc.
Pomona, California

BUFFALO DANCE



B U F F A L O D A N C E



LA FIESTA DE LOS VAQUEROS

By R. D. Holtz, Forest Supervisor
Sells Agency, Arizona.

The first day of the Twelfth Annual La Fiesta de Los Vaqueros which was held at Tucson, Arizona, was designated as Indian Day and the entire program was put on by the Indians of the reservations adjacent to Tucson.

For several days previous to the opening of the Fiesta Indian wagons were trekking into Tucson, and by noon of the opening day the Indians were congregating in large numbers at the rodeo grounds. All were happy and care-free and eagerly looking forward to a grand time.

The Grand Entry was preceded by a description of the Papago Indians and their clans by Jose X. Pablo. He also sang the song of Coyote Clan in Papago and in English. By two o'clock p.m., the grandstands were well filled and hundreds of Indians with bright colors intermingling with white visitors was an enchanting picture of gayety and happiness.

The Grand Entry! Leading a long line of Indian contestants, came the Papago Indian Band. Then came the participants in the coming contests arrayed in the conventional attire of the various events. As the participants paraded past the grandstands the loud speaker from the judges' stand gave forth explanations of the various events to follow.

The Olla Race started things going and five Indian women lined up for a hundred yard dash with large ollas on their heads. The race was interesting and speedy and represents an old custom of carrying burdens which is common on the reservation today. Teresa Lopez of Santa Rosa was first.

Next come the old Agome Race or "Wuchuta" game of the Indian boys. This consists of barefoot runners throwing a small wooden ball with their feet. Two men on each team pass the ball along the half mile course. However, the Sells team lost their ball and refused to accept a substitute so the race was only an exhibition put on by the San Xavier boys.

The Agome game over, saw the women of San Xavier and Santa Rosa lining up for the Toka game. The game is similar to hockey as each player has long curved sticks with which to drive a small wooden block. The goals are placed about a hundred yards apart and the sticks fly fast as the ten women on each team struggle to drive the block over the opponents' goal. The game gets faster and faster as the players are urged on by their friends along the sidelines, all cheering and coaxing their favorites to victory. Finally amid a final rush Santa Rosa pushed the "puck" over the San Xavier line and won the contest.

The "Wau-poi-chu-to" or Indian Shuttle Relay Race came next. A team of ten men each from San Xavier and Sells dressed (or mostly undressed) and painted in nature's style arranged themselves at the end of the race course. A runner from each side and from opposite ends of the course start.

The warm afternoon sun was lowering as the entries for the final event lined up for the wood wagon race. Three teams hitched to wagons raced around the track for a half mile, wagons swaying and bouncing while the drivers urged their horses on. The race was thrilling to see and was closely contested. The wagon of Leonardo Rios lost a brake beam which locked the wheels of the wagon but was duly repaired and came in for third place.

The Indian Day was over. The crowds gradually left the stands as the waning afternoon sun slowly sank in the west. The Indian people had put on a good show.

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THE BUFFALO STONE CEREMONY

This ceremony was among the true beliefs of the Indians. It was held in a lodge with couches covered with blankets. The Indians did this for one another. They went through this ceremony once every year. In it they worshipped the sun for success. The people who take part in these ceremonies have to get their hands and moccasins painted with dull red colored paint. They go into these certain lodges and sit in circles. The chief passes out rawhide rattles; one to each man of the row. Rows of women opposite them, are to be the loud singers.

The chief of the ceremony takes several hot coals from the fire. He makes a pile of them in front of himself. A leather sack of sweet grass is also in front of him. He takes some of this grass and drops it upon the coals. The smoke that rises from it, begins the opening of the ceremony. The men and women sing, the former beating time to it with their rattlers. They sing a song without words. They sing it deep-toned and slow.

One of the chiefs will begin another song, singing it alone. He has seven wrapped leather objects. Singing, he unwraps the smallest one of the seven and exposes a buffalo-shaped red stone. Singing again he unwraps the sixth one, at the same time praying to the stones. The five other objects are left unwrapped. He then starts painting all the members of the ceremony and wishes them all good luck from all danger and to reach old age. The ceremony ends. Reprinted from Etumoe - Browning High School, Browning, Montana.

THE LEAGUE OF THE IROQUOIS

By Evelyn Pierce - Assistant Guidance Officer

The exact date of the organization of the League of the Iroquois is not known, but the Dutch, who made the acquaintance of the Five Nations Confederacy in 1609, found evidences that the league had been operating successfully for many generations. The Dutch found the Iroquois to be an independent and a liberty loving people, and they did not know which to admire most in this group - their military ardor, their political policy, or their eloquence in council. Historians and others who have given any attention to the Iroquois have recognized in their public acts the germs of a national policy, suited to concentrate in their hands an imperial sway which might have extended to more tribes if its growth had not been disturbed by the coming of the white man.

The purpose of the league was to protect the Five Nations against the invasion of their vast domain by other tribes, and to form a government for themselves. The union of the five nations, each possessing equal powers, in one council, was the cornerstone of their national establishment.

The constitution of the Five Nations is known to the Iroquois as the Great Immutable Law. It is said that from it many features of our own constitution and of government were borrowed. It was transmitted orally from one generation to the next through certain sachems of the confederacy whose business it was to learn it. For many generations the constitution was preserved by wampum belts and strings, each of which served as a reminder of a law or regulation. As time passed, however, many of the strings were lost or destroyed. Fearing total loss or destruction, the Six Nations (the Tuscaroras had joined the Confederacy in 1715) of New York elected in 1898 the University of the State of New York the official custodian of their remaining wampum belts and strings. The University accepted and the Legislature passed suitable laws for the care of the belts, and in 1908 the Director of the State Museum at Albany was legally proclaimed the keeper of the wampums.

The articles of the Great Immutable Law state the method by which the Five Nations were to obtain universal peace. All of the nations were to consent to cease war against each other and bury all weapons of warfare. It took many years for all of the five tribes to accept this proposed confederacy. Other tribes might join the confederacy if they too would bury their weapons and consent to be under the rule of the Five Nations Council, and it was the hope of the league that all tribes would eventually sit beneath the peace tree planted by Dekanwida and acknowledge the regency of the Iroquois council.

The alien tribes were inclined to dispute the supremacy of the Iroquois, however, and rebelled at the idea of submission, even though it might be for their ultimate good. In spite of opposition, emissaries of the Great Peace went forth carrying messages in their wampum strings and inviting delegates to sit beneath the peace tree and discuss the advantages of an alliance.

The civic system brought the Iroquois political success and great strength, but it also brought them jealousies. They found themselves a confederacy committed to the doctrine of universal peace - plunged into war for their existence and for the preservation of their principles. They accepted war. Because of their united strength, they were able to conquer first the Satanas (Shawnees), and a little later the Adirondaks, followed by tribes of lesser strength.

A government advocating the Great Peace had provided for war. Proposals to a foreign nation to establish the great peace was to be done in mutual council. If the Five Nations failed after three councils to persuade the foreign nation to join the alliance, the war captain was to address the head chief of the rebellious nation personally three times, and if the alien chief steadfastly refused to commit his tribe to the great peace, war for peace was declared and continued until won by the Five Nations, who, it appears, went to war with no idea of meeting defeat. Whenever a foreign nation was conquered, or by its own free will accepted the Great Peace, whatever system of internal government it had was to continue so far as it was consistent with the laws of the Five Nations Council, but they must cease all war with other nations. In this manner and under these provisions, rebellious tribes were either exterminated or absorbed.

According to the great immutable law, the confederate council was to consist of fifty civil chiefs and was to be divided into three bodies; the older brothers were the Mohawks and Senecas; the younger brothers, the Cayuga and Oneida; the firekeepers were the Onondaga and they had the casting vote in case of disagreement between the two brotherhoods. If the brotherhoods agreed, the firekeepers could only confirm even though their opinions might differ. Provisions were also made for breaking deadlocks.

The original constitution of the league recognized women chiefs who had an equal, official standing with the men chiefs and they also had the right to attend sessions of the Federal Council, although they seldom exercised this right. They were provided instead with spokesmen or readers, usually the most noted speakers in their respective groups.

All tribal relations of the Iroquois were conducted according to fixed principles, the subject of full deliberation in open council, their diplomatic negotiations were managed with consummate skill, with punctilious observance of the parliamentary proprieties recognized in Indian diplomacy and statecraft with a decorum that would add grace to many legislative assemblies of the white man. The Council devised plans, formulated policies and defined principles of government and political action which not only strengthened their state, promoted their common welfare, but also affected the contemporary history of the whites in North America.

The league had no chief magistrate or head chief. All of the work of the Council was done without an executive head, save a temporary speaker appointed by acclamation. Each tribal council was composed of Federal and civil chiefs, the Federal chief usually was the firekeeper, like a speaker of a modern assembly, among whose duties it was to open and close the sessions of

the council by an appropriate and duly prescribed address. There were in each tribal council chiefs whose office was not hereditary but who, through merit, had been installed like other chiefs, but whose office ceased at their death. They were able men whose honesty and truthfulness inspired confidence, and they were known as merit or pine tree chiefs.

The civil chiefs were nominated by certain noble women in whose families the titles were hereditary. The nominations were confirmed by popular councils, composed of both men and women, and finally by the confederate council. Women thus had great power, for they could nominate their rulers and also depose them for incompetency in office. Here we find the right of popular nomination, the right of recall and woman suffrage, all flourishing in the old America of the Indian, centuries before it became the clamor of the new America of the white man.

There were also popular councils to check an overambitious government, but both men and women had in their war chief a sort of public service commissioner who had authority to voice their will before the council. The rights of every man were provided for and all things done for the promotion of the great peace. The constitution also provided for official symbols. Five arrows, each arrow representing one nation, bound very tightly together, symbolized the union of the nations.

The Iroquois governmental system was almost ideal for the stage of culture for which it was designed, probably the greatest ever devised by barbaric man on any continent. By adhering to it, the Five Nations became the dominant native power east of the Mississippi and exercised a tremendous influence in determining the fate of the English colonists in America.

The Great Immutable Law, acting as a guiding force, made it possible for the Iroquois to persist as a people, to preserve their national identity, and to retain much of their native culture and lore. This is a remarkable fact when it is considered that they have been entirely surrounded for over three hundred years by a dominant culture whose encroachments are unrelenting and persistent.

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WHO'S WHO

D. H. Lawrence, the English novelist spent some of his last years in Mexico and New Mexico. The Dance of the Sprouting Corn which appears on page 7 of this issue was taken from his book "Mornings in Mexico."

Ta-De-Win, whose article appears on page 39 of this issue of INDIANS AT WORK, is a correspondent for the Christian Science Monitor and well-known for her writings on Indians.

INDIAN DANCE

By Jessie Sniegocki

Teacher, Pine Point Day School, Consolidated Chippewa Agency, Minnesota.



Prize Winners

Excitement is in the air! Three little Indian dancers, Albert, George and Kenneth; perhaps better known as Lightfoot, Little Chief and Wild Rice are ready to begin. A ripple goes over the room because all the children, more or less, take part in the rhythm produced by the drum. Such was our dance at school in the beginners' room.

Our toy orchestra had been practising an Indian dance. One morning three volunteers stepped out to dance to the music. Suggestions were offered and accepted. A drummer was chosen and so our dance materialized.

The community from the beginning was intrigued by the little dancers. To keep in spirit with our Indian dance, we decided to sing some Indian songs. We found many of the Chippewa songs sung in the minor keys. To keep our tones high and light enough for children's voices, we chose an owl song and a love song. All the children loved the owl song and eventually the love song permeated through the entire school. We were then ready to show off and our chance came. The Chippewa Indians at Cass Lake were having an Indian fair with an amateur program. Cash prizes were offered. We entered the Indian dance from the beginners' room. One of our best singers was chosen to sing the Indian songs. The choice fell to Eleanor Robertson, who was six years old and could speak Chippewa fluently.

At the beginning of the season we made Indian costumes out of gunny sacks. The mothers decided that they were not realistic enough, so they made others for the entrees. These costumes were lovely with beadwork and were decorated with feathers. The headdresses added greatly to the costumes as well as the beaded moccasins. We colored and strung macaroni to look like the old time beads worn by the Indians. One of the mothers painted the children's faces on the night of the contest. One of the men suggested getting a real Indian drum. This eliminated the need for a piano and made the dance more authentic. Second place was won. The prize was three dollars. The children had a good time as well as winning some recognition for their school. Later the children were invited to Detroit Lakes to dance and sing.

A PART OF AN E.C.W. FOREMAN'S FIELD DAY

By Claude Savage

Principal Foreman, Pawnee Reservation, Oklahoma

Conservation with Mr. Charles Dailey, Red Rock, Oklahoma, an Otoe Indian, seventy years old.

"Mr. Savage, my friend, you have come here and asked me to terrace my land. Now I am going to ask you a question. When the Government spends money improving my land, are they (the Government) getting ready to take this land away from us by removing our restrictions and then getting them back by delinquent taxes? You know we Indians were not to be taxed for twenty-five years and when that time expired we were to have another extension of twenty-five years and so on, indefinitely. The first period is up - an extension of years has been granted. But I have always noticed that the Government never spends money without it has a way planned to get it back. Now, my friend, I am getting old, tell me the truth as I only have a short time to live on this earth. What about my son (who was present) and his children and their children. Will they receive this land tax free or will the Government take it over after you do this proposed work (check dams for erosion control)? You know Indians should never be taxed. He wasn't made to be taxed. Now give me your answer."

"Mr. Dailey, I am going to answer your question to the best of my ability.

"First, the Government is spending this E.C.W. money for relief of the unfortunates, both Indian and white and colored. No race line drawn against any of the needy unemployed.

"Second, the Government is trying to spend this money where it will reflect as a credit to this and future generations. You see (pointing to a steep hill planted to wheat) that slope? You have lived here several years. It is gradually losing all the top soil by sheet erosion - your crops have grown smaller and smaller each year, have they not? Yes. That is due to the loss of your fertile soil which also was porous and readily conserved the water. That soil is washed into yonder creek then to the river, on to the gulf. There is nothing to build it back to its original fertility, as it now stands. We propose to build you masonry check dams, your son here will do the terracing. The E.C.W. crew will run the terrace grade lines and will cooperate in any way possible to see you have this work properly carried out.

"While terracing alone will not build back your land completely, it is the first step necessary in controlling washes and gullies and sheet erosion. Terraces will slow up the water, and that in turn means your land will

build back and absorb more water and the check dams are built for the control of the water dropping or running down the slope or hill. The terraces mark a grade line that should by all means be followed in plowing, as you follow the terraces around you carry a fairly even grade on each furrow which is known as contour plowing. Each one of these contour furrows acts as an independent small terrace there by holding practically all the water falling, during an ordinary rain.

"When there is a heavy rain, your terraces and check dams will do their work as previously explained.

"Now as to the Government taking your land from you or your heirs. I read a decision just rendered by the Honorable Robert L. Williams, Federal Judge for Eastern Oklahoma. The question was over a legal fee for an attorney - not approved by the County Probate Court - over an heirship case of a full-blood Creek Indian as to whether he should be restricted as a full-blood heir. The judge's ruling was that the full-blood Indian of the second, third and fourth degree may need just as much protection as a first degree full-blood, and Mr. Dailey, inasmuch as you are a full-blood of the first degree, your son and daughter, second degree, and their children, third degree, and you are all living at this time, I believe you can rest assured the land you now own will be protected by the Government for at least another hundred years."

Mr. Dailey: "My friend, you do the work. My boy will do the terracing. I go rest now."

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CHIPPEWAS APPROVE CONSTITUTION AND BY-LAWS

The results of the constitutional election held June 20, by the Consolidated Chippewa tribes of Minnesota showed that seventy-four per cent of the voters approved the constitution and by-laws issued by the Secretary of the Interior, Harold L. Ickes, to the Chippewa tribes. This action makes available to approximately thirteen thousand Indians of Minnesota the benefits of the Indian Reorganization Act of 1934.

The constitution ratified by this election provides for the restoration to tribal ownership the surplus lands on any reservation which may have been opened to the public or other distribution; prohibits the sale of trust lands to outsiders, thus keeping the lands in Indian ownership; permits the Indians to take advantage of loans from a revolving fund to develop their economic welfare and also for educational loans. It also gives them the right to form business and other organizations, establish a credit system and to certain rights of home rule and many other advantages.

THREE YEARS OF EMERGENCY CONSERVATION WORK AT THE
CHEYENNE RIVER AGENCY IN SOUTH DAKOTA

By Luke Gilbert - Chairman of the Cheyenne River Tribal Council

Some forty years ago the Cheyenne River Sioux Reservation was viewed by the writer as a primitive country with wonderful natural resources. This was before the allotment system went into effect on this reservation. It was also before the coming of the white men as farmers and stockmen. There was an abundance of grass and water for all Indian-owned stock. The water holes and lake beds had an abundance of water for both human and stock needs the year round.

The results of the continuous leasing of Indian lands since the year 1902 to large cattle and horse companies without proper economical system for the protection of the range from being overstocked and deteriorated, the natural resources were gradually depleted and eventually the Indians were compelled to dispose of practically all of their stock.

The once primitive country which we utilized with our stock for livelihood was left a barren waste of land due to overstock, erosion and ravages of the drought. Cheyenne River Reservation is about 82 miles long and about 54 miles wide. We were in a deplorable condition.

I realize the reservation country cannot be recreated to its primeval condition as it does not lie in man's power to do so. And so time went on until the crash of 1929 and the drought beginning 1931. Our crops failed completely, throwing us all, about 3,000 Indians, on a ration basis and this continued until through Congress, I.E.C.W. was created and thereby a revenue was derived that made us independent of dole, rations and other necessities. Today we are proud of our effort toward an income from labor that we are also proud to offer our families. We are asking now, that from the results obtained through I.E.C.W. that every consideration be given a continuation of this great development of our reservation. We are not reluctant to ask for a continuation for the public. The program is not completed as yet. The officials are invited to survey our reservation and compare the results with outside construction work.

Since the I.E.C.W. came to our rescue, it is highly gratifying to us Cheyenne River Sioux Indian people that I give the following summary of the developments completed throughout the reservation under I.E.C.W. from June 1, 1933 to June 30, 1936:

125 small dams, 4 large dams, 204 miles of telephone line, 17 shallow drill wells, 3 artesian wells, 16 wells (dug), 13 spring development wells, 40 miles of range fence, 6 irrigated gardens, 109,000 acres rodent control, 5 acres nursery, 22 miles range and border line fences.

The Indian has been given a chance to some extent to demonstrate his ability and talent and he has proved himself to qualify for the higher positions under I.E.C.W. I hope to see in the very near future, before the final expiration of ECW, all positions down from assistant supervisory, held by our Indian boys. The drought is still hanging over us and the season is not any too promising. We must have ECW yet for some time as a relief measure.

With all the developed projects on the reservation I have asked myself this question: What will all these mean to us and our children in the future? The only answer I can find is: We have developed our natural resources toward a primitive state. We sincerely expect nature to do its part now by giving us the rains we sorely need. When nature does its part we will have oceans of water, grass and vegetation. We desire to gradually restock our reservation under the provisions of the Indian Reorganization Act and we can utilize our lands and resources.

The funds under ECW have been well spent on Cheyenne River. The two large dams have considerable water in them. Most of the small dams have some water also. Not very long ago the writer had the pleasure of meeting one of the field officers of the State Fish and Game Department and learned that the state will stock our large dams with varieties of fish. The Nursery under ECW is starting out fine this year and by next year there will be plenty of young trees to be replanted around the dams and also at Indian homes.

The ECW on Cheyenne River under the leadership of Mr. Harry Morris, an able and efficient supervisor, has displayed a splendid part toward developing our reservation natural resources. Let the good work continue and on behalf of the Cheyenne River Sioux people, thanks to I.E.C.W.



Nursery Land and Source of Water, Missouri River
Cheyenne River Agency - South Dakota

KIOWA DANCERS



Photo by Frashers, Inc.
Pomona, California

INDIAN SING: INDIAN PRAY

By Ta-De-Win

We Omahas say that because the voice is invisible, it will reach the invisible Infinite One," remarked a wise and likeable old Indian who sat beside me on one of the benches that formed a wide circle around the Indian dancers and musicians. The Omahas were holding their time-honored ceremonials in the late summer, when they camp out for the ten day annual celebration in what the Indians term "The Grove", in Macy, Nebraska.

To that pithy and sententious remark I replied: "So that is why they are taking their music so seriously." I was referring to the sixteen Omahas who sat on four benches, forming a square about that which had but recently become a drum. In its original state the "drum" had been a washtub. But after having been covered with rawhide, set on foot and a half pegs and heated to the right temperature, it was an extraordinary drum, so resonant that one could sit near it without being deafened by its volume, yet so vibrant that it could be heard two miles away.

Now, while those sixteen Omahas drummed in unison, they sang song after song very earnestly, as Omaha men pirouetted in the cleared space between drummers and spectators. Later on the women, with blankets closely drawn, formed a circle around the men dancers and side stepped along.

The old Omaha beside me was so absorbed in the songs that it was some few minutes before he answered:

"Yes, those songs are serious ones. They are our prayers, and in singing them not one mistake must be made, otherwise there will be no straight line upward to Wakonda, our Omaha name for the Infinite One."

Though their voices are invisible they are not at all inaudible, as singing outdoors increases their vocal power, but these untrained, volunteer musicians sing accurately in a plaintive minor key a song that has perhaps an unusual meter, such as 5/8 or 9/8, while they drum in a perfect 2/4 time.

Listening carefully, one hears a sentence in the midst of many vocables over and over again. When I remarked upon that to an Omaha ethnologist present, he quickly retorted:

"How about the white man's oratorios, 'Oh, for the wings, for the wings, for the wings, etc., of a dove'?"

To the uninitiated, Indian songs become monotonous, as there are frequently as many as 100 stanzas to a song, but to the Indians these songs are of the essence of all that is. It is through them that they express themselves most fully - in songs of thanksgiving, in petitions for a bounteous

harvest; in recreational dances. It doesn't matter whether the scene of Indian ceremonials is in the southwest among pueblos or Navajos, or among plains Indians as at Macy, Nebraska, one is impressed by these songs and dances which constitute Indian ceremonials and which demonstrate the part music has played and still plays in the Indians' daily life, for then it is that they intimate in rhythmic motion and songs what they find it difficult to put into ordinary speech.

Although the esoteric value of these Indian ceremonials is similar among many Indian tribes, the vehicles of expression are surprisingly varied as to songs and types of musical instruments. Indians used but four musical instruments in primitive times - the flute, whistle, rattle and drum, and during performances of any authentic Indian ceremonial these are the only musical instruments heard.

The flute was for courtship. The young man would send forth clear, musical notes just before sunrise to be heard by the maiden of his choice, who took that opportunity to go to the spring for water. The days of such wooing are disappearing, but the flute is still a cherished instrument among Indians.

On my first night in camp among the Omahas in front of a neighboring tent sat an old man most appropriately playing on his flute "From the Land of the Sky Blue Water", though giving a slightly different version than the one Charles Wakefield Cadman has so splendidly preserved for posterity.

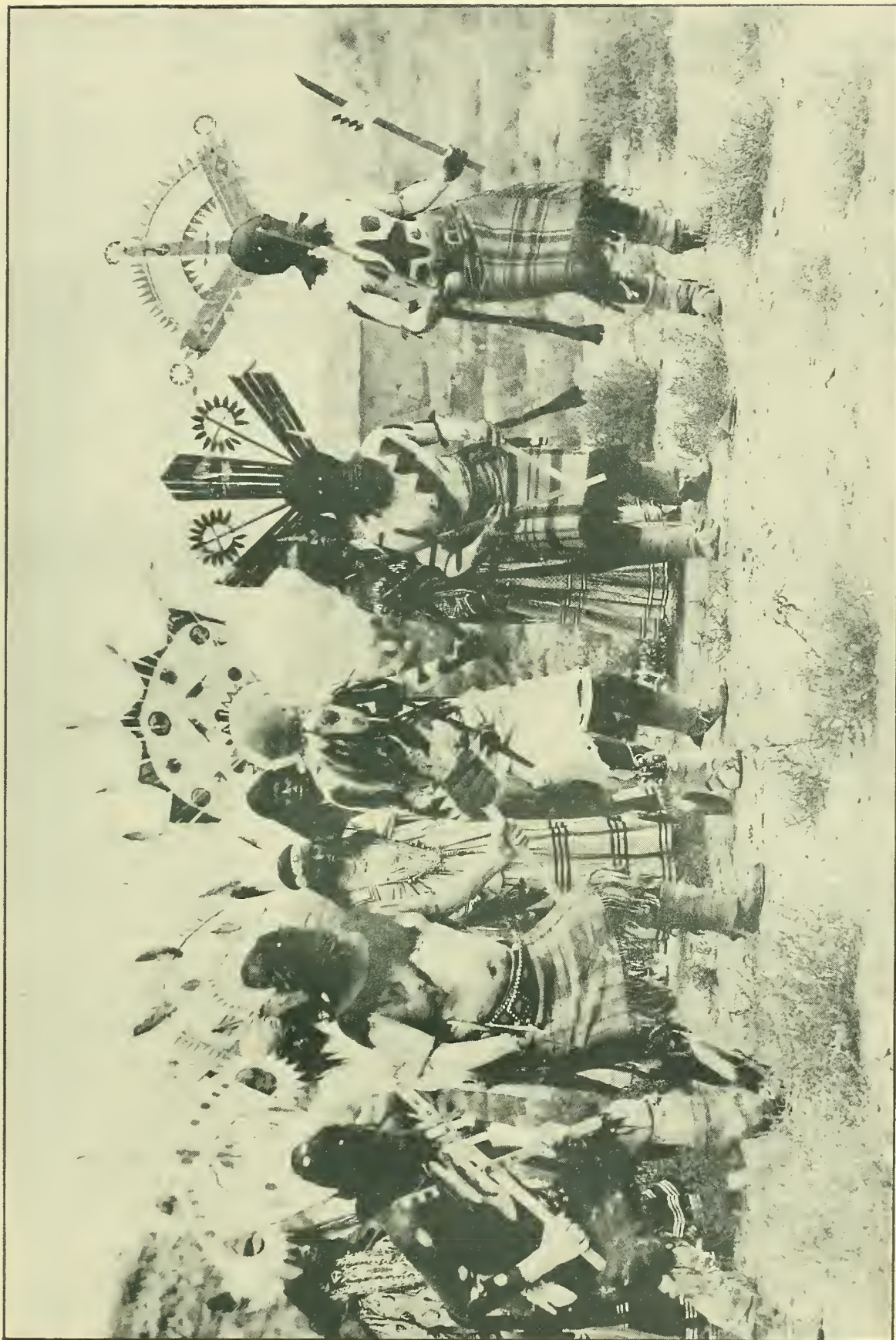
The whistle is rarely heard and difficult to buy and is generally made from an eagle bone with an eagle feather tied to the end. The only time I have heard one used was in the Ghost Dance performed recently by the Stony Indians of Alberta, Canada, who were giving a three-day ceremonial for their own enjoyment.

On the Stony Reserve at Morley, tepees had been pitched in a circle, a new dance lodge erected of saplings and a center cottonwood pole, and within that enclosure on the second day came the Ghost Dance. First an old Indian stooped down by the center pole and lighted four fires, which he kept burning during the entire dance, though each fire was hardly more than candlelight. Then, as four drummers drummed and sang fitting songs, four old Indians stood side by side and, as they inched along, blew a whistle in time to the drum beats, rising on their toes each time they blew.

Later on, four old women, revered members of the Stony Tribe, lined up beside the men and moved up and down on their toes as they sidled along. The dance lasted almost an hour and it was a very serious occasion, for the Ghost Dance itself is a prayer to the Infinite One for better times, more food for their dear ones and especially the 'return of the buffalo.

There are as many kinds of rattles and drums as there are tribes of Indians, and when in need of either one an Indian will make it from material at hand. Some dances have a special type of rattle. One rattle, used in what is the equivalent of an Omaha christening ceremony, is so valuable that Carey LaFlesche, the donor, said: "If you present it to another Omaha, you may ask two horses for it."

APACHE DEVIL DANCERS



Mullarky Photo

The Seminole woman of Florida ties a turtle rattle around her ankle when she takes part in the annual Green Corn Dance, while the Iroquois musicians shake or pound their turtle rattle on a bench, singing as the men dance.

Ordinarily, rattles are made of hide or horn or from a gourd and filled with pebbles or dried seed, and in many dances the Indian holds the rattle in his hand, shaking it to the rhythm of the drum beat.

Drums are made from barrel staves, cracker boxes, even from a hollowed out tree section or as in the case of the Omahas, from a washtub. Then there is a water drum fashioned from a keg. When filled just right with water, it gives out a rich, full tone. But wherever the visitor comes upon an Indian ceremonial he should listen carefully to the drumbeat, which frequently identifies the tribe drumming and the type of drum being used, since rarely two tribes drum alike.

While among the Indians I have taken down many songs, both those of sentences and vocables and those of vocables only. Where there is a meaning, as the literal translation is confusing, I have given a free, yet correct interpretation of the song.

The Tonawanda Seneca song was sung by a young lady of twelve summers. Minerva said the song, sung before Columbus came to this country, had no meaning, but was sung by women and girls as they danced a slow step single file, a drumbeat or the shaking of the rattle providing the tempo.

One authentic dance in the east is the wedding ceremonial of the Penobscots or Wabenakis at Indian Island, Maine. On a May day before such a dance, while I was a visitor, some Penobscots and their guest went up the Penobscot River on a real Indian picnic after fish and fiddleheads. Then it was that Chief and Mrs. Newell M. Francis sang a song certain to be heard the following night.

The church ceremony took place the next morning, the dance the same evening in the Town Hall on the island. No drum was used. First one musician went ahead shaking a short horn rattle, while he sang and two stepped forward. The bride, groom and attendants followed with dignified, measured steps. Then came Penobscots by twos, threes and fours, who walked or hopped along, some singing, others just keeping time to the music, and the first song they sang was the one Chief and Newell Francis taught me the previous day.

While at Laguna, New Mexico, I saw Indian women grinding corn in stone metates, this time-honored method the old folks love, for then it is they come together for their corn grinding bees, singing as they work. Perhaps a drummer outside the door accompanies them. Mrs. Maria Rayos or Tzi-wa-cado wetza (Floating Cloud), sang a Corn Grinding Song, which she said meant: "There in the distance - clouds, bringing rain." Her daughter, Mrs. Marmon, who taught the day school and who helped me transcribe the song, emphasized the thought that because the clouds bring rain for corn, clouds are beautiful. Reprinted from the Christian Science Monitor.

NAVAJO MEDICINE MAN MAKING A SACRED SAND PAINTING AT GALLUP CEREMONIAL



Mullarky Photo

INDIAN BOY AND GIRL SCOUTS

By J. C. McCaskill

Supervisor of Boys' Activities

Boy Scouts are always trying to be Indians. They do Indian dances; dress in Indian costumes. They learn to build a fire in the ancient Indian fashion. They learn to manipulate a canoe as did the Indians. They learn the Indian sign language; the Indian way of alternately walking and running and even pick up a few words of an Indian language. They earn merit badges by passing tests in tracking and observation, in making and shooting bows and arrows, in making pottery, moccasins, totem poles and other typically Indian crafts. They adopt the Indian virtues of bravery, silence, generosity and helpfulness. They follow the open road and learn the secrets of nature as did the Indians.

With much of the Scout program derived from Indian life, what kinds of Scouts do present-day Indian boys and girls make?

A few years ago a group of automobile campers had stopped on the edge of an Indian reservation and were trying to get a fire started with wood that was just a bit damp. Along came an old Indian. The campers thought that he, the Indian, would show them how quickly to start the fire, so when he came up they asked him how they should build it. "Use heaps of paper," was his reply. Do Indian boys, then, enjoy starting a fire by rubbing sticks, or do they prefer matches and heaps of paper? Do they still know how to track animals? Do they speak in sign language? Can they still shoot bows and arrows? Do they make good Scouts?

Prior to 1931 there were practically no troops of Scouts to be found in Indian schools. Not all Indian boys and girls, however, go to Indian schools. Many of them, especially in Oklahoma, live in the midst of white communities and go with white children to the public schools. A great many of these boys and girls were in Scout troops along with white boys and girls. Beginning in 1931 a special effort was made to develop the Scout movement among the Indian pupils. In the summer of 1932, 225 Indian Service employees attended a number of training institutes for Boy and Girl Scout Leaders. Today almost every Indian school has its Boy Scout and Girl Scout troop. They have done many interesting things.

Many of them have built log cabins, hogans, or other types of structures as their headquarters. The Boy Scouts at the Euchee School in Oklahoma have built and equipped a complete workshop in which they make leather and other articles for their merit badges. Boy Scouts at the Fort Hall Indian

School in Idaho built a pioneer monument along the highway, which was dedicated with very elaborate ceremonies, with delegations from many surrounding towns and cities participating. At the Fort Sill in Oklahoma there is a mounted troop.

Indian Boy and Girl Scout troops, just as white Scout troops, are enthusiastic about hiking, camping and in many places the Indian Scouts join with troops of white boys and go to the county camp or the state or regional camp. Many of the Indian boys and girls live in rural areas where it is difficult to gather together a large enough number to form a troop or other unit of organization. The Lone Scout plan permits individual boys to become Scouts where it is impractical for them to affiliate with a troop or a patrol.

Then there is the Farm Patrol, or Home Patrol, which is a small community group of Scouts from two to eight in number, who meet usually in the schoolhouse or in the homes of one of the members.

In one respect the activities of a number of troops of Scouts composed of Indian boys differ from the activities of the average Scout troop. Swimming is often considered the most popular sport with white boys, and often with girls as well. Both Boy and Girl Scouts have a swimming requirement as a part of their program. Down in the southwest where the Navajo Indians live, there is no water for swimming.

They live out on the desert, and often have to haul water in barrels for long distances, and watch very carefully lest they be extravagant in its use. Navajo community schools are installing shower baths in the schoolhouses, and adult Indians are coming in and enjoying these, but not yet has it been possible to build swimming pools, and Navajo boys and girls do not have the opportunity to swim. A substitute for this requirement is being worked out.

* * * * *

A HOPI LOVES HIS DESERT LAND

By Irving Pabanale - Hopi Indian

I am the Hopi Tribe. My home is in this desert land; however I love my land just the same. I have been living on this reservation for about six hundred years and it is my home. When I first settled on this area at the time when it was not yet inhabited, I said, "As far as I can see with my eyes will be my land," because I knew that no other tribe was living on this reservation at that time.

Later our white brother came; then once or twice this land was surveyed, but being a dry and rocky country, it was not allotted to any individuals. In the year of 1882 in the term of President Arthur, an area containing 3,860 square miles from this piece of land was designated for the use of the Hopis by an executive order. This piece of land is now the so-called Hopi Reservation.

This I still have in mind as my definite idea: "I, as the Hopi Tribe, would also like to be considered by the Office."

SOUTHERN UTE SCHOOL MURALS



Southern Ute Sun Dancers

Navajo Yeibitchai Dance



The above photographs are reproductions of murals which were painted by Sam Ray, a one-armed Navajo artist. The murals were painted by Mr. Ray for the Southern Ute School in Colorado, and which now adorn the walls of the children's dining room at that school. The artist has given a great deal of care to the details on these murals and considering that he has spent only a short time on the Ute Reservation, it is believed that he has managed to depict the Sun Dance performers exceptionally well.

ORIGIN OF THE GRASS DANCE

By Kathleen Higgins - Nurse

Blackfeet Agency, Montana

Once upon a time there was a Piegan Indian who lived in a lodge by himself. Every day this man would go hunting on the prairie. One day he went out as usual and hunted all day. Towards evening he returned to his camp but it was quite dark before he reached it. There was a high ridge in front of his lodge and as he went over this hill he heard a drum.

He stopped and listened and he heard men singing, bells jingling and the beating of a drum. He stood for some time and listened and it seemed very queer as the noise apparently came from his lodge. At the same time he was greatly frightened but also very curious as to what the noise meant. He then encouraged himself to go to his lodge to see what was going on there. The noise ceased before he got there. As he went nearer to the lodge he noticed some prairie chickens running out and then realized that they had made the noise.

He then went into his lodge and went to bed, but all night he kept hearing this drumming and jingling in his mind. He was wondering what this song and dance could mean when he fell asleep. In his sleep he saw these prairie chickens coming into the lodge in the shape of a man. This man said that he should not be sorry for being disturbed as he would be given the dance. After telling him this, the man called to some people who were outside of the lodge to come in. All of them had paint on their faces of many different colors, but no two were alike. They were very well dressed.

Some wore buckskin suits, feather headdresses, beaded moccasins, beaded shirts and belts and bells around their ankles. At the east end he saw four men sitting around a big drum and at the west end he saw several men who had feather dancing belts. Some were carrying beaded clubs. He also saw a man with a whip, one man with a hatchet and in the middle of the crowd, another who had a beaded arrow and still another with a beaded whistle. While he was looking at this in his sleep, the first man told him, "Now look at these young men, how their faces are painted and how they are dressed and at these men who have dancing belts around their waists, and who are considered as leaders of the dance." The dancing continued for some time.

Finally the Indian was told to keep this dance in his memory and to establish among his people this same dance. When he awoke, he knew it by heart and he summoned all the young men and they discussed it and wanted to learn the new dance. Today it is known as the Grass Dance.

FROM I.E.C.W. REPORTS

Reservoir Dam Completed at Navajo Agency (Eastern Subdivision, New Mexico) We have completed the reservoir dam this week and we are moving to another project. All the men are in good health and are doing good work. We are doing fine and no one was forced from work on account of sickness. Leo M. James.

Activities at Cherokee (North Carolina) The lookout cabin on Lickstone Ridge was completed this week. The Bunches Creek truck trail is being machined and culverts repaired. As we have had so many fires of late, some of the men worked at the garage so that a quick supply of men could be hastened to a fire.

Two Indian boys were put in jail this week for setting fire to the forest lands. The leaves and vegetation are growing rapidly. I believe the spring fire season is nearly past. Jarrett Blythe, Foreman.

This week all the boys are off to farm and everyone is glad to get his crops started. The fire season will soon be over, then everyone will be glad for we have had more than our share of forest fires this season. Roy Bradly, Foreman.

This week we worked on the grade on Bunches Creek truck trail and built 714 feet during the week but the rocks and stumps are to be shot out yet, as we are out of dynamite. This road is supposed to be $2\frac{1}{2}$ miles but it is about 2 miles up to the Park Line. We could go 915 feet further to reach Indian line around the

ridge but we would have to go through Park Land also and have to build a bridge to go any further than where we are stopping. Only 7 men worked this week on account of some getting ready to make crops. The weather was fair, so we made good progress. Joe Wolfe, Foreman.

Colville Reports (Washington) Progress this week has been very good on both construction and right-of-way clearing. We hope to complete our truck trail before the winter months arrive.

The danger of fires in our territory has been greatly reduced for sometime, due to heavy rainfalls. We have a good line of equipment for fire control, and at any notice can be started for a fire in a very short time with a crew of eighteen or twenty men. But at that we are hoping that these occasions are very few.

Leisure time activities are playing ball, volley ball, horse shoes, cards and playing music. Roy Toulouse.

Fencing Work at Coeur d'Alene (Idaho) The fencing has been coming along very well. We expect to finish one reserve Monday and then go up on top of the hill and work on the Cavenish Reserve which is the last one that we have to fence. All the fencing should be done by the end of the month.

Nearly all the spring development is done, too. We have fixed some very good troughs in places where

they have been needed and now the stock will be able to get water during the summer without tramping up the springs.

We are still playing baseball and doing pretty well. Austin Corbett.

Work at Tongue River (Montana) One bridge was completed and the approach fills were made by the teams and fresnoes. About one-half mile overhanging bank was back-sloped with shovels. Another crew followed the grader and cleared the road of rocks. The dynamite crew continued blasting rock ahead of the grader. Wilbur Spang.

Progress at Consolidated Chippewa (Minnesota) Our progress this week has been about the same as usual. The work on the stockade started again and we hope that next week we will have some interesting things to give in regard to that work.

The telephone line is nearing completion. All connections have not been completed as yet, but we hope to have communication established within a few days, which will enable us to keep in touch with out lookout towers as well as being connected with the state and national forestry lookouts. Andrew B. Lego.

Grading Work at Warm Springs (Oregon) The grading crew is working from the agency toward Peters Pasture. They had finished about one-half mile of ditching and grading when the 40 "cat" broke down, which has delayed them somewhat. They finished the rest of the week doing a little hand ditch-

ing and shooting some large rocks out of the roadbed. Up to the present time they have graded up to Seekseekqua Mill. The "cat" should be repaired in a few days and grading will then be resumed.

Peters Pasture Camp was opened for men on Monday, the 25th. A crew of six men were working from Old Mill cleaning up the week previous in preparation. The kitchen and the camp grounds were thoroughly cleaned, and a new garbage pit was dug. A row of old tent frames were torn down which will make a lot more room on the camp grounds. Stanley McComas.

Preparing the Ground for Revegetation at Seminole (Florida) Good progress has been made on the work being done in preparing the ground for revegetation. The ground is being cleared and prepared for revegetation and it is rich soil on which it is expected that the revegetation work will be more successful than on the open areas. B. L. Yates.

Dam Completed at Rosebud (South Dakota) This group of men completed the work on dam #59 by removing some 100 yards of material out of the way so that the spring above the dam might run and the water get to the water level of the dam. There is sufficient drop from the spring hole to the water level so that the spillway level of the water in the dam will not snuff out the spring seep.

The men then went over to the spring development and filled in around the tank with rock so that any water spilling over the side of

the tank would not make a big hole that cattle or other stock could not negotiate. The men then fenced off most of the water in the tank and just left enough opening so that the stock could drink but could not get into the water and pollute it. Ralph Apperson, Principal Foreman.

There were not very many farmers burning weeds the past week. The fire hazard has been steadily increasing each day on account of the dry and windy weather. In some sections of the reservation it is dry enough to burn at the present time. The fire lane from Spring Creek to Highway #18 was completed the last part of the week.

Most of the rough country along the east fence of the reserve has been plowed. Some work is yet left, where it could not be plowed with stirring bottoms and it will have to be plowed with walking breaking plows as it will be extremely difficult to get around with riding plow and a four horse team. Alex Larvie, Fire Guard.

Cattle Guard Work at Truxton Canon (Arizona) Our cattle guard work is coming along very nicely under the direction of our trail locator, Gene Karr. Mr. Karr has kept this job moving right along, under great handicaps, such as inexperienced men, dirty sand and sometimes great difficulty in finding either close enough to his work. He is to be complimented on the way he and his crew are moving along on this work, and with the satisfactory results they are obtaining.

Our three spring development jobs, Surprise Spring, Horse Trough Spring and Dewey Mahone Spring

are coming along in fine shape under the direction of Albert L. Jones, our Senior Foreman. Mr. Jones takes as much pride in his work as if he were doing it for himself. His crew seems to have the same idea that he has and that is to develop the much needed water.

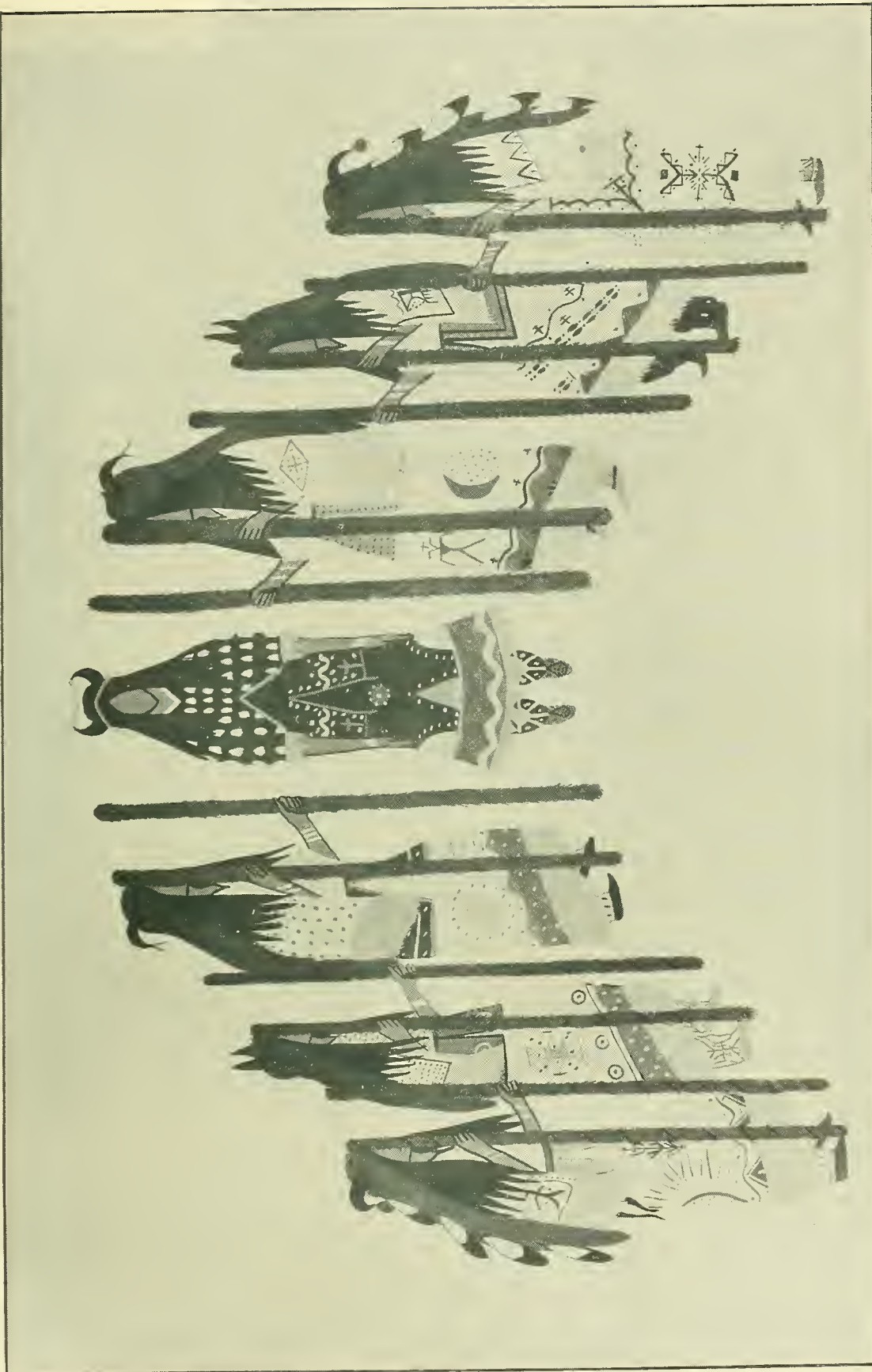
The Yavapai enrollment increased a good deal this week. Our Range Supervisor, is going over the first of the week to see how the men are coming with the work on the truck trail. The only available report at the present time, is the one sent along with the time. We will probably have a more definite picture of the progress of the work in the report of next week. Charles F. Barnard.

Boxing Team at Winnebago (Nebraska) During the past week we have been pretty busy building a place for our boxing team, to work out. We have just finished a boxing ring and by next week, I.E.C.W. will have a first-class boxing team. At the present time we have about eight boys that will be training every day to make the team.

This is an all-Indian boxing team which is coached and managed by myself. Our baseball team is in second place in the Tri-County League and I predict that by the end of the baseball season, Winnebago will be leading the league and win the championship. Homer Rainman, Recreational Director, I.E.C.W.

The work done this week was the finishing of jobs on allotments that were started this spring. General clean-up of allotments of excess material and cuttings, checking in of tools and the repair of same. Norman P. Lessor, Foreman.

WOMAN'S BUFFALO DANCE



By Lorenzo Beard, Cheyenne & Arapaho Indian
Santa Fe Indian School, New Mexico.

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